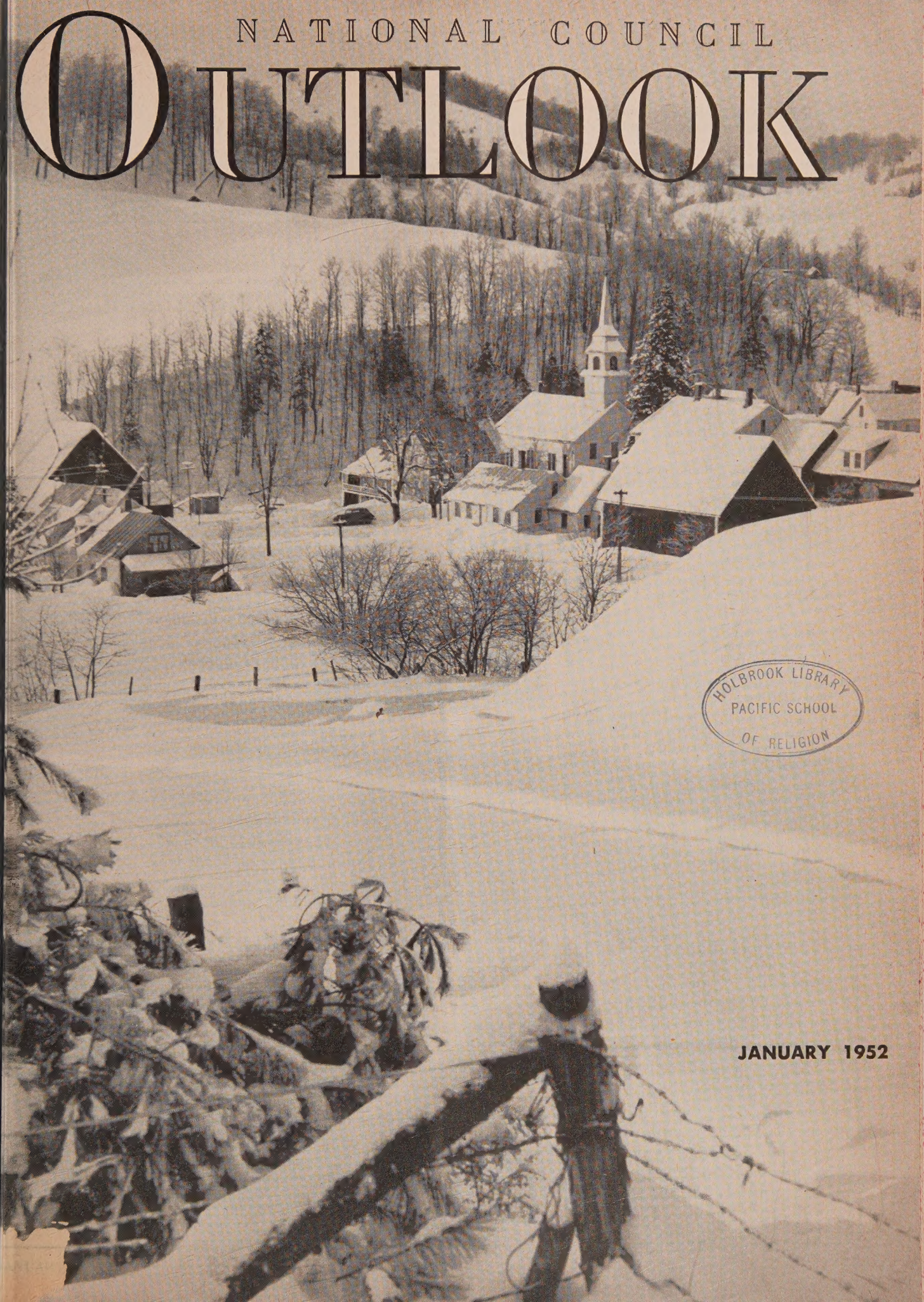
NATIONAL COUNCIL

OUTLOOK



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Meetings of Units of the National Council of Churches

Division of Foreign Missions, Annual Meeting, Toronto, Canada, January 3-6

Broadcasting and Film Commission, Religious Radio Workshop, Schenectady, N. Y., January 6-11

Central Department of Church World Service, Executive Committee, New York, N. Y., January 16

Broadcasting and Film Commission, Religious Radio Institute, Delaware, O., January 17

Division of Foreign Missions, World Literacy, Inc., Annual Meeting, New York, N. Y., January 17

Broadcasting and Film Commission, Religious Radio Institute, Montreal, Can., January 22

Broadcasting and Film Commission, Religious Radio Institute, Utica, N. Y., January 24

Bureau of Church Building and Architecture, Chicago, Ill., January 24-25

General Board, New York, January 30

Broadcasting and Film Commission, Religious Radio Institute, Wilmington, Del., January 31

Broadcasting and Film Commission, Religious Radio Workshop, Waco, Tex., February 4-8

Broadcasting and Film Commission, Executive Committee, New York, N. Y., February 5

Division of Christian Education, Annual Meetings, Columbus, O., February 10-16

Broadcasting and Film Commission, Religious Radio Workshop, Ada, O., February 11-12

Division of Christian Life and Work, North American Lay Conference on the Christian and His Daily Work, Buffalo, N. Y., February 21-24

General Board, New York, N. Y., March 21

1951 Index

An index of the *National Council Outlook* for its first year of existence, 1951, is to be found at the back of this issue.

Although it is intended primarily for the convenience of librarians and students, we hope that other readers may find it useful in tracking down that elusive reference they so clearly remember having seen.

Vol. II, No. 1, January 1952

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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WILLIAM K. WILSON, *Editorial Adviser*

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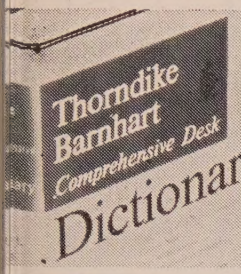

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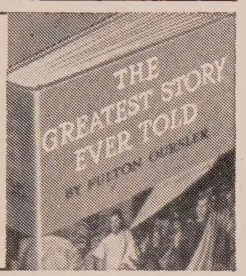

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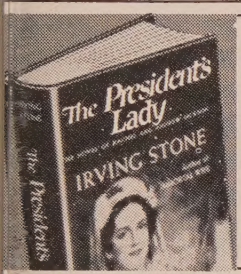

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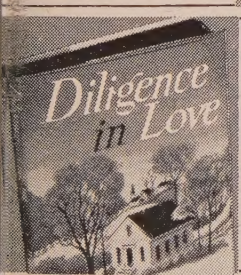

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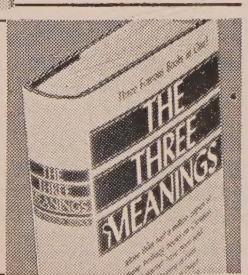

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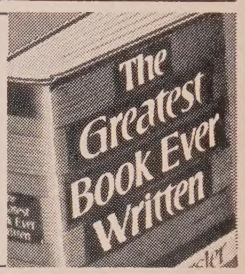

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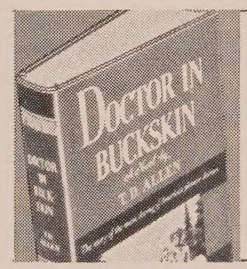

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Under God's Guiding Hand

A NEW YEAR'S MESSAGE FROM THE PRESIDENT

OF THE

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

IT IS A PRIVILEGE to send a New Year's greeting to the members of the staff of the National Council and to all of our fellow workers and friends throughout the length and breadth of the land. With the New Year the Council will be entering its second year of life. On the whole, as we look back on 1951, we can be grateful, if not for spectacular results, certainly for steady progress in many fields and for mutual trust and goodwill, which is of greater importance.

In a relationship so new and covering such a wide area, there were opportunities for division and disagreement. Of course there have been, are, and will continue to be problems, necessary discussions with frank differences of opinion. But I can testify that through the year, so far as I have observed, the Council has shown marked evidence of the unity of the spirit. I am deeply impressed with the quality and the devotion of the staff, secretaries, secretaries to the secretaries, and so on all along the line. We have reason to enter the second year with high hope.

Certainly the coming year in a broader sense is bound to be eventful. With the world in the present tension, with the coming political campaign and election, almost anything can happen for weal or woe. It is a time when the American people should face the situation with calm strength and courage rather than in anger, hysteria and fear. Experiences of crisis bring out the best and the worst in us. I believe that the nature of our times is deepening in our people a consciousness of their need of God. The coming of a new year with the manifold uncertainties emphasizes the transitoriness of the things of this world and at the same time gives us the strengthening assurance of the love of the Eternal God. It is not possible rightly, I think, in these days of widespread human suffering, to wish a Happy New Year. But we can, with a sense of the solemn trust of life, place ourselves under God's guiding hand, committing our ways to Him, so that whatever happens will mean a year of blessing, and that is my prayer for us all.

HENRY KNOX SHERRILL

General Board Supports Disarmament Proposals

International Issues, Race Relations, and Religious Education Highlighted at Atlanta

The single candle marks the first anniversary of the National Council of Churches. Dr. Hermann N. Morse, a vice-president of the Council, cuts the first slice, while Mrs. Abbie Clement Jackson, another vice-president, and Dr. M. M. Warren, rector of All Saints' Episcopal Church, Atlanta, look on. In the background is Rt. Rev. Henry Knox Sherrill, president of the National Council.

PROMPT ratification of the Japanese Peace Treaty and international action to reduce and regulate armaments were two of the measures given strong support by the General Board of the National Council at its meeting in Atlanta November 28. The Board met in All Saints Episcopal Church, in conjunction with the Southeastern Convocation of Churches. The Board gave unanimous approval to a statement calling for prompt Senate ratification of the Japanese Peace Treaty. Taking into account criticism that the treaty compromises the renunciation of war clause in the Japanese constitution, the Board declared that "under existing world conditions" Japan's entrance into collective security arrangements would give "the surest guarantee that that nation will not create a military force inimical to the peace."

In supporting disarmament proposals put before the U.N. General Assembly in Paris, the Board recognized the need for strengthening U.S. military defenses, but warned against the present "race in armaments and the drift toward war."

"History offers convincing evidence," the Board declared, "that the kind of peace for which Christians pray cannot be achieved by piling gun upon gun and bomb upon bomb."

In a special message sent to members of the U. S. delegation in Paris, the Board offered its prayers and noted the Council's stand on a series of issues:

Support of U. S. and U. N. resistance of aggression in Korea;

Recommendation of the widest possible use of the U. N. Peace Observation Commission "to visit potential danger spots throughout the world";

Moral support of technical assistance programs and the belief that wherever possible they should be carried out under U. N. auspices;

Strong church backing for a Covenant of Human Rights and the inclusion in it of provisions for freedom of thought, conscience and religion, including freedom to change one's religion or beliefs and safeguarding of parental jurisdiction in the education of their children, especially religious education. All of these concerns for a peaceful world came to the Board from the Division of Christian Life and Work and its Department of International Justice and Goodwill.

On the domestic scene, the spontaneous outburst of Protestant forces against President Truman's proposal to appoint an Ambassador to the Vatican caused the General Board to appoint two committees, one to coordinate denominational effort, the other to develop an educational program that will help church members understand more clearly the issues involved in the controversy.

The coordinating committee is headed by Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

The educational committee, representative of the Divisions of Christian Life and Work and Christian Education and the general departments of United Church Men and United Church Women, is headed by Dr. Paul C. Payne, Philadelphia, National Council vice president for the Division of Christian Education and general secretary of the board of Christian education of the Presbyterian Church, U.S.A.

Full federal and state investigation of the shooting of two Negro prisoners in Florida was asked in letters to U. S. Attorney General Howard J. McGrath and Governor Fuller Warren of Florida authorized by the Board.

The letters, written by Rt. Rev. Henry Knox Sherrill as president of the National Council, expressed "deep concern" over the recent shooting in Lake County, Fla., of Samuel Shepard, who was killed, and Walter Irwin, who was critically wounded. Bishop Sherrill referred to "undisputed reports" that the men were shot by a sheriff while he was taking them, handcuffed together, from one jail to another, and that a coroner's jury had refused to indict the officer for the shooting.

Noting that the U. S. Supreme Court recently ruled that the two defendants had been unfairly convicted of rape in a Florida court and had ordered a second trial, Bishop Sherrill urged investigation of the facts and prosecution of "any officer of the law found to have violated his trust."

In another action, the Board authorized the National Council's Division of Christian Education to file a brief as "friend of the court," before the U. S. Supreme Court in a suit brought by two Brooklyn parents against the New York released-time religious education program.

The General Board also scheduled the Biennial Meeting of the National Council's General Assembly for Dec. 9-12, 1952, in Denver, Colo.

The program committee appointed by the Board to plan for the Biennial is headed by Bishop Arthur J. Moore, of Atlanta.

First interdenominational procession in Atlanta opened Convocation. Among those taking part: delegates from 15 denominations represented at Convocation, officials and general Board members of National Council, local church leaders. National Council President Rt. Rev. Henry Knox Sherrill appears at far left.

WHAT's on the minds of church people in the South?

A great deal, judging by the flood of replies to a questionnaire sent out in preparation for the Southeastern Convocation of Churches in Atlanta the end of November.

Rev. Ernest J. Arnold, director of the National Council's Southeastern Office in Atlanta, sent the questionnaire to 800 convocation delegates—a cross-section of church life, including bishops, housewives, pastors, editors of religious publications, employers, factory workers and farmers from ten Southern states.

The answers he got voiced a strong and active concern about the state of both the world and the churches.

Many of the issues the delegates threshed out in seminar sessions at the Convocation. They included racial changes in the Southeastern states, the rights of migrants and other underprivileged groups to a fair share of the fruits of their labor, the rights of exploited people all over the world to freedom and human dignity. Also the need for Christian citizens to help reestablish honor and integrity in government, the problems of religious education for children and of reinforcing the moral fabric of home life.

Rev. Ernest J. Arnold, executive secretary, Southeastern office of National Council; Rev. Robert B. Giffen, executive secretary, Atlanta Christian Council; Rev. Benjamin Mays, president, Morehouse College, Atlanta; Mr. Stephen F. McCready, layman, Ocala, Fla., chat between sessions at the Southeastern Church Convocation in Atlanta.

Evangelism seminar is led by Dr. Jesse M. Bader, (far right), executive director of National Council's Department of Evangelism.

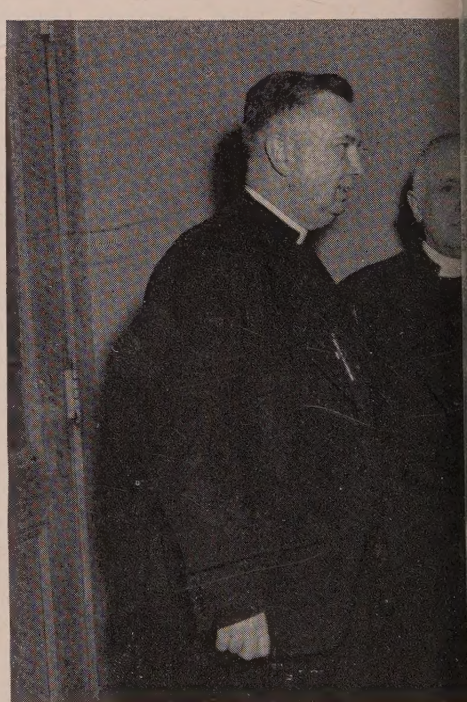
But the trend that the Convocation underlined most strongly was the growth of church cooperation in the South.

In answers to the questionnaires, there had been a repeated concern on this point.

"How can churches which do not recognize each other work together?" one delegate asked.

Another urged "closer coopreation between the clergy and laity."

"Comity agreements among all churches relative to assignments of areas for



Titular heads of four of the major Pr to right): Dr. Franklin Clark Fry, pr Rev. Henry Knox Sherrill, presiding Moore, presiding bishop of House of Joint moderator, Presbyterian Churc

ooperation BLOOMS on Peachtree Street

Choir of St. Luke's Episcopal Church, on Peachtree Street, Atlanta, took part in interdenominational procession at start of Convocation.

new churches" were suggested by a Florida minister.

"Strengthen Christian unity," said a president of a state women's organization.

"The crying need of Protestantism today is a spirituality that transcends the bounds of denomination, race and class," commented an Atlanta layman.

Actually, according to two National Council officials, the Southeastern states are more than keeping pace with a nation-wide trend toward closer cooperation.

One of the most heartening developments, said Dr. J. Quinter Miller, an administrative secretary of the National Council, has been "the increasing participation of many Southern Baptist congregations in local inter-church projects."

Southern Baptist cooperation, Dr. Miller said, has been most clearly shown in weekday church and vacation Bible schools and youth councils, as well as in the promotion of community betterment projects such as control of juvenile delinquency and pastoral care in hospitals, prisons and orphanages.

The "unanimity" with which the churches expressed their opposition to the President's proposal to appoint an

(*Continued on page* 16)

ations attending Convocation. (Left Lutheran Church in America; Rt. st Episcopal Church; Dr. Arthur J. odist Church; Dr. James R. McCain,

"Ecumenical citations" for promoting Christian cooperation in local areas were presented to 11 Southern Protestant leaders—seven laymen and four churchmen—and one Southern church. Making presentation is Dr. J. Quinter Miller, executive director, National Council's Department of Field Administration. Ecumenical awards were first of their kind to be given.

Anti-Corruption Drive Is Mapped by Church Leaders

WHAT does the Church have to offer to the nation's economic life, to international affairs, and above all to the life of the individual?

These were the three key topics to which the first Assembly of the Division of Christian Life and Work of the National Council addressed itself last month at Buck Hill Falls, under the theme *What America Needs from the Churches.*

In dealing with these three critical issues, the Assembly departed radically from the general pattern followed at such gatherings. Only one-third of the Assembly was devoted to a formal program, the rest of the three day session centered around discussions by the members.

These miniature U.N.'s might not have achieved the spectacular results of a cut-and-dried program, but like that great international body, they afforded everyone a chance to speak up and have his day in court.

What made the gathering even more unusual was the fact that three laymen were selected to address the Assembly. They were Dr. Frank J. Sladen, director of the Ford Hospital in Detroit; Dr. Roy Blough, one of the three top economic advisors to the President, and Dr. William A. Brown, of the Brookings Institute, Washington, D. C.

The most important action taken by the Assembly, which was chaired by a lay woman, Mrs. Douglas Horton, was the adoption of a program aimed at the restoration of integrity in government and civic morality.

In addition, the Assembly authorized the appointment of an Advisory Committee to help shape and guide the anti-corruption drive. The committee, which is to be composed of prominent people drawn from public affairs and law enforcement agencies, will formulate long-range plans for dealing with the broad field of Christianity and politics.

The background for the Assembly's actions and discussion groups was set by the three well known Christian laymen.

Dr. Blough, in discussing the role of the Church in economic affairs, expressed his judgment that the Church had a primary responsibility to serve as a kind of "leavening influence" in the bitter clash of economic interests.

The former University of Chicago professor, who has been with the government since World War II, insisted that the Church should not shirk or hold back from economic controversy.

"How else," he inquired, "can the Church help protect the weaker groups in our economy."

At the same time, he cautioned against what he termed "an eager beaver attitude" on the part of churches in their dealings with economic problems. Frequently, he said, the groups most anxious to "get things done" are the least well informed.

The Church, he continued, can press vigorously to see "that full use is made in our economy of religious and racial minority groups."

Such a policy, he said, is not only in line with the highest ethical values, but "is absolutely essential to the well-being of the nation's economy."

Appealing to the Church for a vigorous program of social action directed at the improvement of the nation's economic system, Dr. Blough warned against the danger of "attaching a certain sacredness to the status quo." Change, he pointed out, has been the predominant characteristic of the nation's economy ever since its inception.

Turning to the live issue of corruption in civic and political affairs, Dr. Blough urged the Church to work unceasingly for a higher standard of ethical behavior in public life.

"No government," he said, "can function effectively in an atmosphere of 'fix' and 'I can get it for you wholesale.' "

"Honesty, reliability and mutual trust," he said, "are necessary foundations for our national life. In countries where these qualities are relatively lacking, an advanced economic system is very difficult to develop."

In conclusion, Dr. Blough urged clergy and laity alike to be "less brash" in their approach to economic problems, and to strive constantly to broaden their understanding of the complexities involved in the economic process.

In the field of international relations, the Assembly was told by Dr. Brown that the Church had a responsibility to see that "moral and spiritual values" are elevated above the materialistic standards of success frequently associated with our American way of life.

As presented to other people, he said, the American way of life has failed in many ways to answer their "deep-felt spiritual hunger" and idealism. This was especially true, he said, of the youth of other lands.

"Our propagandists too often confirm in the minds of other people the belief that the American way of life is preponderantly materialistic," he declared.

"Every influence the Church can bring to bear to enrich and ennoble the American way of life helps America to speak with moral authority as well as with power in international relations."

He appealed to the Church to make "habitual" the practice of applying ethical principles to our international dealings.

Every American has a responsibility, he said, to see that our country refrains from any form of exploitation, that our transactions with other countries are based "on mutual advantage," and that America responds to the call "of human need outside our borders."

The growing awareness on the part of the medical profession of the vital role played by religion in terms of physical wellbeing was emphasized to the group by Dr. Sladen.

He said that with the advent of psychosomatic medicine, doctors are beginning to recognize the close relationship between an individual's emotional condition and his physical illness.

As a doctor, he said, he saw a patient after illness had taken organic form.

"I often wonder," he said, "why these people have waited so long for help."

He claimed that such people, had they sought spiritual and emotional help earlier, would not be in his office seeking medical attention.

For this reason, he appealed for a far closer partnership between clergy and doctors, for in many respects "we are dealing with the same problem."

The Church, he said, should develop a stronger leadership in this field, carefully and intelligently trained in the latest techniques of clinical and pastoral care.

Following the three laymen's addresses, the delegates were divided into discussion groups. One of the most persistent topics to arise in these groups was the need for cohesive action on the part of the churches to combat the growing corruption in American life.

At its business session, the Assembly took action on this issue by adopting a program designed to express "aggressive opposition" to the "moral delinquencies" evidenced by the times.

The program has for its immediate objectives the coordination and direction of efforts of the National Council's 29 constituent communions in this field.

The work, which is under the supervision of the Division's executive board, will seek to rally the churches in local communities "to achieve morality in civic life and integrity in government."

The Division will consult with leading authorities in the field of crime prevention, government and allied agencies,

(*Continued on page* 23)

Discussing conference topics between sessions are (left to right): Rev. David W. Barry, National Council's director of field research; Dr. Hermann N. Morse, National Council vice president for home missions; Dr. H. Conrad Hoyer, executive secretary of National Lutheran Council's Division of Home Missions.

Not patchwork ministry —but a program for the nation's needs . . .

HOME MISSIONS:
An Answer to Human Want

A PERSISTENT notion has long been entertained in church circles that missions represent an essential, but nevertheless "fractional" ministry directed at special problem groups.

The idea appears to be firmly rooted in many laymen's minds that mission groups have labored valiantly in a limited domain, composed largely of pitiful but worthy objects of charity and good works.

That such a view contains about as much realism as Alice in Wonderland was amply demonstrated by the concerns reflected in the first Assembly of the Division of Home Missions of the National Council held at Buck Hill Falls, December 9 to 12.

While the historic interest of home missions in such minority groups as agricultural migrants, American Indians and Southern sharecroppers was evident, the major problems dealt with by the Assembly focussed on the Church itself.

Dr. Hermann N. Morse, the vice president of the National Council who represents home mission interests, summed up the group's sentiments when he said: "Our concern is not with missions as a phase of the Church's work, but to build a missionary Church."

In one of the keynote speeches, Dr. Walter G. Muelder, dean of Boston University School of Theology, showed how the perspective of missions has shifted from "the saving of souls of individuals" to the conception of the individual as a "responsible and potentially creative and redemptive member" of personal and group experience.

To best meet the needs of an individual living in a society characterized by a constantly shifting population, denominations must undertake "intelligent inter-church cooperation" to point their services where and when they are most needed, Dr. William D. Powell, general secretary of the Philadelphia Council of Churches, asserted.

Citing the nation's thousands of new housing developments as a vital area for inter-church cooperation, he described the current situation at the Fairless Hills 5,000-unit housing project in Bucks County, Pa., as a good example of the advantages gained through an interdenominational approach to new communities.

J. W. Galbreath, builder of the Fairless Hills development, Dr. Powell related, was dismayed when some 70 denominations flooded his office with requests for church sites. "If I have to deal with 70 different denominations," he declared, "there will be no Protestant church here."

Learning of the builder's plight, the strategy committee of the Philadelphia Council of Churches offered to determine "what denomination builds what church where." Overjoyed at the council's offer, Dr. Powell reported, Mr. Galbreath agreed to furnish land, paved parking space, utilities and help in the cost of church building.

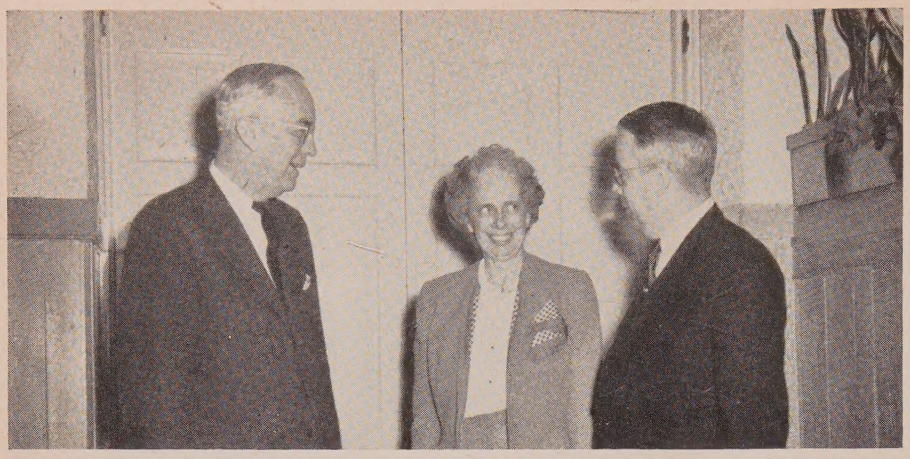
Dr. W. Vernon Middleton, church extension executive of the Methodist Board of Missions, stated the need for interdenominational strategy to combat the prejudice of older community residents toward newcomers in a rural church which has been "engulfed in a tide of rising suburban areas." Such an unfortunate result of our shifting population, he said, can best be met by leadership which helps the local congregation to see its Christian responsibility toward the new neighbors.

A further example of church problems brought about by population moves was cited by Dr. Richard S. McCarroll, secretary for organization and promotion of the Board of National Missions, Presbyterian Church, U.S.A. He described a village church which, finding it could not operate successfully because of competition for a small Protestant constituency, moved a few miles to a rural area where it now is conducting a successful program with many new members.

A more specialized and sometimes more acute problem brought on by population moves was dealt with in a session on ministry to defense communities. Dr. H. Conrad Hoyer, executive secretary of the National Lutheran Council's Division of Home Missions, protested against a "business as usual" attitude on the part of local churches toward defense communities, or a studied indifference to their needs "because they represent abnormal neighborhoods, unprofitable investments and unstable communities made up of shiftless people who will not respond anyway."

He contended that the defense worker, who frequently is insecure in a strange situation among strange people, will most often respond to "a sincere word brought to him."

In a panel discussion following Dr. Hoyer's address, it was noted that, through the National Council's new Commission on Emergency Services, local churches as well as the denominations are being offered help in the form of field workers and centralized gathering and distributing of vital information.



Dillon S. Myer, U. S. Commissioner of Indian Affairs; Miss Edith E. Lowry, executive secretary of National Council's Division of Home Missions; and Dr. H. Conrad Hoyer, executive secretary of National Lutheran Council's Division of Home Missions, enjoy a moment of relaxation between meetings.

Rev. Frank B. Estes, recently appointed by the Council's Division of Home Missions (through its Committee on Ministry to Defense Communities) as minister-director of the Savannah River H-bomb project in South Carolina, reported that in the "overwhelmed community" of Ellenton, S. C., "local congregations do not welcome newcomers very heartily." He said a survey of tourist camps in the area revealed that approximately one-half the new residents are not affiliated with any church.

Building new churches to meet the needs of a mobile population, although reflecting the "signs of the times," is by no means the whole pattern, or even the most important aspect, of church extension. For example, in many sparsely-populated U. S. areas, especially in the Rocky Mountain region and the Pacific Northwest, church extension lies not in erecting more church edifices, but rather in finding a more creative means to meet the particular needs of the people. As illustrated in a 1951 study of churching in five states in this area—Colorado, Wyoming, Nevada, Utah and Idaho—the local Protestant church is in many cases "disappearing" because there is not sufficient population density to support it.

The inter-mountain survey, prepared by Drs. David W. Barry and Ross W. Sanderson of the National Council's Committee on Field Research, pointed out that in many parts of these states, 25 or 30 people live scattered widely over the countryside, without financial or geographical means to support a local church. Such "islands of the unchurched" present highly specialized needs which can best be met by equally specialized methods, it was suggested. Such methods might include a modern version of the "circuit rider," this time travelling by jeep rather than on horseback; a "yoked field" of small churches served by a group of ministers; an active radio ministry.

The failure of the Church to adapt itself to changes within the community and within society as a whole was scored by a number of speakers who urged the Church to practice what it preaches, especially in the field of race relations.

Dr. William J. Villaume, executive director of the National Council's Department of the Urban Church, declared that the Church must broaden its base of operation to serve all peoples.

He cautioned the Church against playing favorites with special groups and asked it to unite more strongly along lines of spiritual welfare rather than race or "national pedigree."

Dr. Liston Pope, dean of Yale Divinity School, carried the point still further when he pointed out that American churches are one of the last strongholds of racial segregation, with less than one per cent of the churches having interracial congregations.

On the more positive side of the picture, Dr. Pope pointed out that "a revolution has been taking place in the field of race relations in this country in the past ten years," and that there has probably been more progress in this field within the past decade than in the past half-century. He decried the fact however, that 90 per cent of American Negroes are in separate denominations as well as in separate church buildings and that "church changes in the field of race relations have been largely gestures."

The Church's failure to uphold the rights of that important person, the laboring man, was underscored in Dr. Muelder's address.

He asserted that too many Protestant leaders are "essentially blind and self-defeating" in their attitude toward organized labor, and singled out coal-mining towns as one place where the Church has failed because it has not been the "church of the whole community."

Dr. Villaume, calling the city the "greatest missionary field in America," urged the churches to plan specifically on the basis of need, rather than simply to "reflect the community in which they happen to exist."

In an address on church extension in rural Pennsylvania, Dr. William G. Mather, professor of rural sociology at Pennsylvania State College, pointed out that the activities of the Church must be extended to "hitherto unreached groups of people within the area where it already operates."

That home missions is aware of the problem is illustrated by its historic interest in American minority groups. Sharecroppers in the South, agricultural migrants, the Negro and the American Indian long have been an active concern of home mission groups.

The needs of the American Negro are self-evident, perhaps, but certain local methods of approach to this problem were outlined by Rev. Archie Hargreaves, formerly with the interracial East Harlem Protestant Parish in New York City and now organizing an interracial parish in Chicago. He contended that in the "block by block" ministry in East Harlem, success lay in the fact that church workers discussed specific problems, such as plaster coming off the ceiling, with apartment dwellers in the area, and also urged residents to boost their self-respect by cleaning up vacant lots and other neighborhood eye-sores.

In a report from the Committee on Migrant Work, it was noted that at present 22 denominations are united in a project of Christian service to migrants, in a 30-year-old program which extends from coast to coast. The report estimated that field workers reached 120,000 migrants in 25 different states during 1951. Their activities included recreation, medical and social welfare services through public health or individuals, distribution of health leaflets, evangelistic tracts and Bibles, and conducting vacation church schools, Sunday schools, preaching services and evangelistic meetings.

A report from the Committee on Indian Work revealed that the most recent venture in this field of Christian service has been a program of training Navajos at the new Intermountain Indian School, Brigham, Utah. The document stated that Intermountain School, formerly an army hospital, now has an enrollment of over 2,000, of whom more than 1,000 are listed as Protestants. Other areas of activity have included conferences of the National Fellowship of Indian Workers, five regional conferences on Indian life, an ecumenical work camp at Rapid City, S. D., the Cook Christian Training School and several summer institutes.

In an address on sharecroppers in the South, Rev. Theophilus D. Alexander, religious extension director at Shorter

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THE CHURCHES DEFEND AMERICAN TRADITION

If senators and congressmen are responsive to the concerns of the people, President Truman's proposal to send a United States ambassador to the State of Vatican City will fail. Correspondence from local ministers and laymen across the country reveals widespread and strong opposition. The Gallup Poll indicates that there is only a small minority in support of the President's proposal.

Franklin Clark Fry

It appears that both houses of Congress will be involved in the decision. At a White House press conference on December 13th, President Truman stated that he would resubmit the nomination of General Mark W. Clark when Congress reconvenes on January 8th. This means that both houses of Congress will be required to take action on the question of the eligibility of General Clark as a man in military service for this civilian post, since Congress must authorize an exception to a law of 1870 which excludes military personnel from civilian posts in the government. Whether the matter will be referred to the Armed Services Committees is uncertain, but it is likely. In case of reference, the Committees will probably hold public hearings. It should be assumed that they will. Therefore, congressmen as well as senators should be informed of the convictions of their constituents.

The question of General Clark's eligibility presumably will have to be determined before the Senate Foreign Relations Committee considers whether it will approve the nomination. Thus the question of the desirability of appointing a military man to such an ambassadorship will probably precede the debate on the issue of the ambassadorship itself.

Since the President obviously has not been dissuaded from precipitating the issue in Congress, the matter will have to be settled by those who are the direct representatives of the people.

Opposition, in order to be effective, will have to be expressed by the voting constituents of senators and congressmen directly to them. Dr. Franklin Clark Fry, chairman of the coordinating committee appointed by the General Board of the National Council of Churches, has expressed the opinion that the voters will make it clear that they have deep convictions on this matter. His judgment is based on the fact that when the President announced the appointment of the ambassador on October 20th, the reaction of the people was spontaneous. They did not wait to be alerted to the danger inherent in this proposal; they did not have to be stimulated to action by their leaders.

The primary responsibility of the National Council, according to Dr. Fry, is not to initiate action in states and congressional districts but to respond to the demand of the people for guidance as to how most effectively to register their opposition. Some ask why the Council has not itself initiated a huge campaign of protest. The answer is simple, according to Dr. Fry. The protest of the people was immediate and forceful. That fact is convincing congressmen and senators that the President has dropped into their laps a hot and dangerous issue.

The National Council has not needed to use paid advertising to get its publications on this issue before the people. The national denominational offices have been distributing information and guidance in response to the requests of their members. The National Council is assisting.

It is safe to say that even though the debate on this matter may continue for a number of months, the many millions of people who have been aroused will not be satisfied until they are assured that our essential tradition is to be sustained inviolate.

—Roswell P. Barnes

Rev. O. Walter Wagner (left) executive secretary of the Metropolitan Church Federation of St. Louis, and Rev. Walter A. Scheer, chairman of the Federation's Reformation Day Committee, hold the stacks of postcards which were distributed to some 9,000 worshippers at the Reformation Day rally at the Kiel Auditorium in St. Louis. Most of those present at the rally wrote personal postcards to the President protesting the nomination of General Mark W. Clark as American Ambassador to the Vatican. After the postcards were written, ushers deposited them in the giant ballot box on the stage of the Convention Hall.

Churches to Join in United Relief Appeal

For the fourth consecutive year, many Protestant and Eastern Orthodox denominations will participate in "One Great Hour of Sharing," a united appeal for funds for relief and reconstruction in the areas of need throughout the world. In thousands of churches, offerings will be made Sunday, March 16 or March 23.

Korea, India, Palestine and Central Europe will be the chief areas to be covered by the appeal. Funds raised will be expended for refugee aid and relief needs—food, medicines, clothing and shelter—and for inter-church needs and other related types of service.

Conducted for the participating denominations within the framework of a concerted effort, "One Great Hour of Sharing" is officially sponsored by the Central Department of Church World Service of the National Council of the Churches of Christ in the U.S.A.

"More than $5,000,000 will be required for the coming year for the relief and reconstruction needs of both denominational and inter-denominational organizations," said Dr. Wynn C. Fairfield, executive director of Church World Service, in his announcement of the "One Great Hour of Sharing" appeal.

"This is," Dr. Fairfield added, "a heavy but absolutely necessary Christian responsibility. I hope that all will take this great interdenominational project to heart and aid it in every possible way."

Enlisted in the relief program for which the March 16-23 appeal is being made are twenty-one denominations and communions, each either fully represented in or cooperating in part in the Church World Service program. Among these, in addition to constituent communions of the National Council, are the American Lutheran Church, Assemblies of God, Cumberland Presbyterian Church, the Disciples of Christ, Evangelical Lutheran Church, Lutheran Free Church, Suomi Synod, and the United Evangelical Lutheran Church.

Some churches, not able to make their relief appeals conform in time element to the "One Great Hour of Sharing" campaign, will share through individual efforts at periods more consistent with their annual programs.

Most of the funds will be collected through regular denominational channels, with church collections taken either on March 16 or March 23. Allocations then will be made for Church World Service approved projects and for denominational relief and reconstruction work, Dr. Fairfield said.

Two on-the-spot surveys of the critical relief areas are currently being made for Church World Service and the "One Great Hour of Sharing" appeal.

Dr. Reginald Helfferich, Executive Secretary of the Evangelical and Reformed Church, is en route westward around the world on this mission for Church World Service. Also, Dr. Eugene Carson Blake, Stated Clerk of the Presbyterian Church's General Assembly, and Mr. David W. Proffitt, President of the National Council of Presbyterian Men, are engaged in a similar study abroad at the invitation of the Division of Foreign Missions of the National Council of Churches.

The findings of Dr. Helfferich, Dr. Blake, and Mr. Proffitt will cover the relief needs in Korea and other distress centers, including India, Pakistan, the Near East, and Germany.

The "One Great Hour of Sharing" appeal is in the hands of a special planning committee of which Rev. Arthur S. Joice, of the Presbyterian Church, USA, is Chairman. Rev. R. Norris Wilson, Associate Secretary of the Missions Council of the Congregational Christian Churches, is Chairman of the Administrative Committee. Dr. Stanley I. Stuber is General Director of the appeal, with Miss Ivane Saulpaugh as Administrative Assistant.

The various projects to be financed by "One Great Hour of Sharing" include not only the operating, displaced persons, and material aid budgets of the Central Department of Church World Service, but also the approved and recommended budgets of other agencies supported through denominational channels, such as the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches; Committee on Relief and Reconstruction Services of the Division of Foreign Missions, National Council of Churches; Orphaned Missions and Inter-Mission Aid of the International Missionary Council; Ecumenical Scholarship Exchange of the Department of Ecumenical Relations, National Council of Churches; Service to Refugees, World's Alliance of the Y.M.C.A.; Berlin Neighborhood Center, Y.W.C.A.; Mutual Assistance Program and World's Student Christian Federation, as well as strictly denominational relief and reconstruction projects.

Pastoral Ministry Discussed in Canada

A first significant meeting of leading Canadian clergy, medical men and mental health experts was held in Hamilton, Ont., recently to discuss cooperation of ministers and doctors in helping the sick and the bereaved.

Sponsored by the five central provinces of the United Church of Canada with the cooperation of the Canadian Council of Churches, the inter-professional conference was held with the aid of the National Council's Department of Pastoral Services.

Conferees planned further meetings in such Canadian centers as London, Montreal and Toronto.

McAll Mission Marks 80th Anniversary

Eighty years ago Dr. Robert W. McAll, an English Congregational minister, left his country parish to take a message of the love of Christ to the unchurched working people of France, especially in crowded city areas. Dr. and Mrs. McAll were warmly received when they opened a small hall in the Belleville district of Paris, January 17, 1872.

From the settlements in Paris to the chapel boat *La Bonne Nouvelle* on the Seine, north to Fives-Lille, west to Nantes, south to the Preventorium at Arcachon, and over to Marseille, the Mission has spread, with four vacation colonies for children. Its activities include boy scouting (introduced in France by the Mission), an effective Blue Cross program against alcoholism, daily and vacation Bible schools and well-planned worship for all who have no access to a Protestant church.

Christian America has joined other free countries in supporting the Mission. These include Switzerland, Great Britain and Holland. The American McAll Association, founded in 1883, has always drawn its resources from the major communions of the National Council of Churches.

The anniversary will be celebrated in New York on January 23, at the Fifth Avenue Presbyterian Church, with Rev. Humphrey Walz presiding. The American McAll Association will be represented and the message will be given by Dr. Henry Smith Leiper of the World Council of Churches. Other cities will hold similar gatherings.

—Reginald L. McAll

Headquarters Survey

THE way in which the committee to select a headquarters site for the National Council of Churches has gone about its work has been exhaustive and painstaking.

At its next session, to be held in Detroit on January 18 under the chairmanship of Dr. Harold E. Stassen, the committee will hear presentations from certain of the cities which have issued formal invitations to the National Council to locate in their communities.

It is uncertain at this writing how many of the 12 cities will have representatives on hand in Detroit to advance their cause.

It can be virtually assumed, however, that six of the original 12 will send representatives, for, at its last session, held in Atlanta November 29, the committee decided to concentrate its attention on the following six cities: Chicago; Cincinnati, Cleveland and Columbus, Ohio; Pittsburgh and New York.

The committee reached this decision on the basis of a monumental survey of the original 12 cities. The report, which ran to 114 pages, graded each city in terms of the criteria set up by the committee at its original session.

The report, compiled by staff members of the National Council, is somewhat unique as a church document. While parts of it are admittedly drawn from people's evaluations and judgments —and this is especially true of the section dealing with racial policies and practices—the report is by and large an impressive collection of pertinent facts on transportation, hotels, labor supply, mass media of communication, finance, and denominational locations.

The report brings to light some of the following facts which, in the view of the committee, are of primary importance in any decision regarding a suitable headquarters site:

1. According to this report, the so-called center of population is a matter of considerable debate. At the constituting convention, it will be recalled, the delegates felt that the geographic center of U. S. population should be seriously considered as a determining factor in the headquarters selection.

The report points out that the Bureau of the Census has declared this center to be near Olney, Ill. This designation, however, simply gauges the "shift of population, not its distribution," according to the report. From the standpoint of distribution, the center of population is approximately 100 miles east.

An interesting sideline to this question is brought out by the report: at what point in the U. S. can an individual exert the maximum of influence? "Social physicists," the report says, have found this center to be in New York City.

2. At its initial session the committee unanimously agreed that no city where racial discrimination existed to a marked degree would qualify for the headquarters site. Consequently, the section of the report dealing with this issue was of great importance to the committee.

Admitting that its knowledge of racial practices in the 12 cities was sketchy, the committee nevertheless accepted this grading by the survey:

New York and Cleveland were placed at the top of the list as the best cities from the standpoint of race relations, followed by Pittsburgh, Columbus and Chicago.

The omission of Cincinnati from among the top five was explained as due to a lack of information. The committee seemed to feel, however, that this city was near the top in its rankings. In the case of cities where the report indicated that race relations were "poor," it was pointed out by members of the committee that "conditions are generally changing, and for the better."

3. Since the National Council is solely an agency created by its constituent denominations, the location of *their* headquarters was treated in considerable detail.

The report revealed that two-thirds of the largest constituent denominations of the National Council have their general headquarters on the east coast.

Twenty-five of the thirty-three church boards and agencies which represent communions with 1,000,000 or more members in the Divisions of Home Missions, Foreign Missions and Christian Education are on the east coast. This is likewise true to a large extent of the Division of Christian Life and Work. In addition, the non-constituent agencies with which this division deals are practically all in New York City.

On the basis of these findings, the survey questioned whether money would be saved from travel expenses should the National Council seek a Midwest location.

4. The survey reported that, with the possible exception of New York and Chicago, each of the cities being considered has a Protestant majority. In the case of New York, the report said, however, that "in view of the available data" even this statement is dubious. In terms of numbers, New York and Chicago have, respectively, the largest number of Protestants.

5. As for transportation facilities, the first five from the standpoint of rail service are graded as follows: Chicago, St. Louis, New York, Cincinnati and Cleveland; while for air service the cities are ranked as New York, Chicago, Cleveland, Pittsburgh and Indianapolis.

6. The leading five cities for adequacy of hotel space are New York, Chicago, Cleveland, St. Louis, Cincinnati and Pittsburgh.

7. Tentative rankings of the first five cities for their availability of mass communications were given by the report as follows: New York, Chicago, Cleveland, St. Louis and Cincinnati.

8. Adequate office space, according to the report, appears to be most easily obtained in New York, Chicago and Cleveland, in that order.

9. New York was the only city listed by the Bureau of Employment Security as having a "substantial labor surplus." Weekly wages of female office workers with skills most frequently used in the National Council were listed as follows, in terms of low to high: St. Louis, Cincinnati, Indianapolis, Cleveland, New York and Chicago.

The sub-committee asked to study the question of decentralization or centralization in the Council felt that for purposes of efficiency and harmony a strong centralized office was essential. At the same time, it expressed warm approval of the establishment of regional offices to stimulate "grass roots" cooperation.

The membership of the Headquarters Committee is as given on page 12 of the November *Outlook*, with the addition of Dr. Gertrude L. Apel, Seattle, executive of the Washington-Northern Idaho Council of Churches.

What You Can *Give*, Not Get, Counts in Job

"Christian tithing is rapidly becoming a main theme in the churches of the National Council," Rev. Thomas K. Thompson told delegates to the first annual meeting of the Council's Joint Department of Stewardship and Benevolence. "I think the average giving to the church is probably less than one percent of income now. But more and more are asking to know about tithing."

Tithing, he said, would be promoted in denominations affiliated with the National Council in movies, printed materials, sermons and speeches.

Dr. Arthur S. Flemming, a vice president of the National Council, chairman of the Manpower Policy Committee of the Office of Defense Mobilization, issued a call at the meeting for Americans to put their faith to work for their country.

"It's time we recognize that Christians need to recapture the Christian meaning of vocation," he said. "We must quit looking for how much we can get out of a job and look to see how much we can put into it."

"The Word of Life; Know It, Live It, Share It"

The place of the Bible in Christian education will be the central theme of the annual meetings of the National Council's Division of Christian Education, in Columbus, O., February 10-16.

It is expected that 50 communions will be represented among the 1700 delegates, who will come from every state in the Union and from Canada.

The theme of the 15 simultaneous meetings, each lasting three days, will be "The Word of Life; Know It, Live It, Share It."

"Handling the Bible as Adults" will be studied by the Adult Section. City, state and regional executives will be discussing the details of the Revised Standard Bible observance, scheduled for September 28-October 5.

Topics of addresses at the Leadership Education Section meeting will include: understanding and using the Bible, the place of the Bible in Christian education, and the romance of making the English Bible. Contrasting approaches to the Bible in Christian teaching will be considered by the Professors and Research Section.

Distinguished Bible scholars who will appear on these programs include F. V. Filson, professor of New Testament Literature and History at McCormick Theological Seminary in Chicago; Herbert G. May, professor of Old Testament Language and Literature at Oberlin; Luther A. Weigle, dean emeritus of the Yale Divinity School, and John C. Trever, of the National Council's Committee on the English Bible.

The general session on the evening of February 12, sponsored jointly by the Division of Christian Education and the Franklin County Council of Churches, will emphasize the Bible, looking toward the nation-wide observance of the Revised Standard Version of the Old Testament. Dr. Roy L. Smith, of Chicago, editor of the *Christian Advocate,* will speak, an outstanding dramatist will read a portion of the Bible, and Dr. Luther A. Weigle and Dr. Roy G. Ross will receive honorary degrees from Otterbein College, Westerville, O., in recognition of their service in connection with the Bible Committee.

Dr. Ross will also be given special recognition at a luncheon on February 14 for his years of service as head of the Division of Christian Education.

Another emphasis of the Assembly will be on missionary education, in recognition of the golden jubilee of the Missionary Education Movement. At the dinner meeting on the evening of February 15 Miss Ruth I. Seabury will speak and a new film-strip on the anniversary will be shown.

"Human Rights in the United States" will be discussed by Kermit Eby, professor of social science at the University of Chicago, before the Missionary Education Section, and Dr. Emory Ross of the Division of Foreign Missions will address several sections on "Human Rights in Africa and America."

Dr. Harold E. Fey, of the *Christian Century,* Chicago, will bring the Editors' Section a first-hand report of conditions in Korea.

Moral and spiritual values in the public schools will be the subject of an address by Professor Seymour Smith of Yale Divinity School at a joint session of the Weekday and Professors and Research Sections. The recent report of the Educational Policies Commission of the NEA will form the basis of the address.

Special speakers before the Children's Work Section will be Professor C. Ellis Nelson, Austin Presbyterian Theological Seminary, on the implications of theology for Christian education of children, and Agnes Snyder, director of teacher education at Adelphi College, Garden City, N. Y., on the needs of children in today's world.

James L. Kraft, (right) associate treasurer of the National Council, presents an 80-foot strip of checks totaling $4,000 to Rev. Philip C. Landers, an administrative secretary of the Council. The checks were a unique gift to Mr. Kraft on his 77th birthday from 240 executives of the Kraft Food Co., of whose board he is chairman emeritus. At Mr. Kraft's request the checks were made payable to the Council's Division of Christian Education.

Chaplain John I. Rhea, (right) First Army Headquarters, and his guests are welcomed by Dr. Stewart M. Robinson (left), chairman of the General Commission on Chaplains and of the Committee arranging for the preaching missions. The guests, (center) Sergeant George Worrell and Sergeant Frederick Hayes, are Regular Army company cooks, who took mess to the front lines in Korea.

Officers of the committee arranging the preaching missions: Dr. Frederick Cropp, (left) Am. Bible Society, vice-chair.; Dr. Stewart M. Robinson, (standing) chair.; Dr. Jesse M. Bader, executive director of the Joint Department of Evangelism.

Spiritual Power To Combat G. I. Monotony and Danger

TWO hundred of Protestantism's top preachers will join in carrying the Christian Gospel to more than one hundred military and naval installations in this country in the 1952 Armed Forces Preaching Mission this month and next.

The program, sponsored by the National Council's Joint Department of Evangelism and the General Commission on Chaplains, begins during the Universal Week of Prayer, January 6-13.

First of the five-day missions is scheduled to be held January 6-11 at Valley Forge General Hospital, Phoenixville, Pa. Dr. Frank Swaffield, pastor of Calvary Baptist Church, New Haven, Conn., will hold chapel services for ambulatory patients, will reach bed patients by personal visits to the wards and by talks on the public address system. He will also hold meetings for the medical and nursing staff.

Hon. Theodore R. McKeldrin, Governor of Maryland and an active Episcopal layman, will be one of five top speakers taking part in the January 14-18 mission at Fort Monmouth, N. J. He will be introduced by Governor Alfred E. Driscoll of New Jersey. Preachers on other nights of the mission will be Professor E. G. Homrighausen, of Princeton Theological Seminary, N. J.; Dr. Franklin Clark Fry, New York City, president, United Lutheran Church in America; Dr. Fred S. Buschmeyer, New York City, associate minister, General Council of the Congregational Christian Churches; and Dr. Sam Shoemaker, pastor of Calvary Baptist Church, New York City.

The preaching mission program was officially launched last month at a luncheon in New York City. A hundred guests, many of them preachers who will take part in the project, heard messages of congratulation from President Truman, General George Marshall and Secretary of the Army Frank Pace, Jr.

"As we build up our military strength to secure the free world from aggression," President Truman wrote, "we must be equally diligent to strengthen the moral and spiritual life of our Armed Forces. The struggle in which we and our allies are engaged is, as the Apostle Paul so aptly put it: 'Against the rulers of the darkness of this world.' To keep such darkness from our nation, we must be constantly alert to those spiritual values on which our country was built.

"I commend the efforts to re-emphasize those truths that you and your colleagues in the clergy are making."

General Marshall lauded the evangelistic program "for its effective efforts to bulwark the spiritual strength not only of our men under arms but of the nation as a whole."

"Spiritual strength," he wrote, "must be the foundation upon which we build the power to maintain freedom by repelling the evil which seeks to destroy it."

In a telegram from Secretary Pace, the preachers were told that "your work will stand as an inspiration to us all—the serviceman and his family, the corps of chaplains and your government."

Congratulatory messages were also received from Vice Admiral Laurence T. Dubose, U.S.N., and from Chaplain Roy H. Parker, Chief of Chaplains of the U. S. Army.

One of the purposes of the Armed Forces Preaching Missions, Dr. Jesse M. Bader, executive director of the Department of Evangelism, told the luncheon guests, is to supplement the regular ministry of the chaplains. Other aims, he said, include giving servicemen and women spiritual resources to face discipline, danger and monotony, and strengthening their ties with their homes and home churches.

The missions, he said, will generally begin on Sunday and continue through Friday night with a program including mass meetings, services in hospitals and guard houses, individual counselling, group discussions and conferences of team members with base chaplains.

Dr. Bader is secretary of the committee planning the preaching missions. Its chairman is Dr. Stewart Robinson, chairman of the General Commission on Chaplains who presided at the meeting. Dr. Frederick Cropp, secretary of the American Bible Society, is vice-chairman. Other speakers at the luncheon included Walter H. Judd, of Minnesota; Chaplain Stanton W. Salisbury, chief of Navy chaplains, and Chaplain James T. Wilson, representing the Army chaplains.

An exhibit of paintings by a Latvian DP was sponsored by the Philadelphia Council of Churches recently. Exhibit included 75 water colors of the Life of Christ, painted for an education curriculum of the Evangelical and Reformed Church, by Latvian Jacques Barosin. He began religious drawings while hiding in France after his escape from a Nazi concentration camp.

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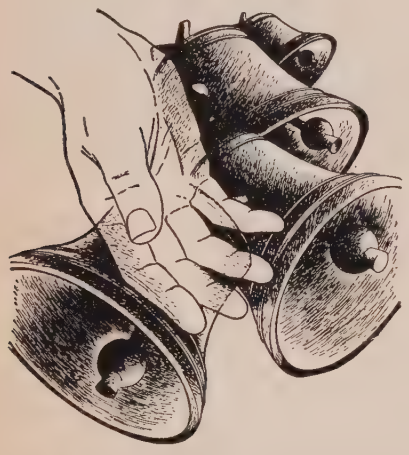

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Cooperation Blooms

(*Continued from page 7*)

ambassador to the Vatican was cited by Dr. Samuel McCrea Cavert, general secretary of the National Council, as "illustrative of the great body of common ground in American Protestantism."

In a major address before the Convocation, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, told the delegates the Vatican issue was one of government "favoritism among religions."

"We desire no privileges for our faith that are not equally accorded to all others," he said. "Separation of church and state in the American sense," he added, is not "indifference to Christianity on the part of the government but a careful impartiality in its relations to all churches."

The three-day Convocation opened November 27 in St. Luke's Episcopal Church with the first interdenominational procession held in Atlanta. Among those taking part were delegates from the 15 denominations represented at the Convocation, officials and General Board members of the National Council, and local church leaders.

At the opening session, Bishop Arthur J. Moore, of Atlanta, president of the Methodist Council of Bishops, reminded delegates that religion today is a "desperate necessity" for the nation.

Although there are evidences of "a quickened interest in spiritual things" among soldiers, statesmen and writers, Bishop Moore said, "we must be diligent lest this search for God by-pass the organized Church."

At the same session, Rt. Rev. Henry Knox Sherrill, president of the National Council urged the need for "wholehearted cooperation on every level" if the Church is to accomplish its task.

The building of "grassroots ecumenicity" by church women in their state and local councils was pointed up at a later session by Mrs. James D. Wyker, president of the General Department of United Church Women.

Development of the cooperative spirit elsewhere was evidenced in plans made at the Convocation for a new state council of churches in Georgia and the awarding of "ecumenical citations" to 11 Southern Protestant leaders—seven of them laymen—and one Southern church, for promoting Christian cooperation in their own areas.

Organization of the new Georgia Council of Churches will get under way January 24 at the meeting of a provisional committee elected at the Convocation. Committee chairman is Rev. Rembert Sisson, district superintendent, Atlanta-East District of The Methodist Church; vice-chairman, Dr. Stuart R. Oglesby, pastor, Central Presbyterian Church, Atlanta; and secretary, Rev. Charles Erickson, pastor, Congregational-Christian Church, Demorest, Ga.

The ecumenical awards, first of their kind, were given by the National Council and the Southeastern Advisory Committee, sponsors of the Convocation, to men and women from eight Southern states and seven different denominations. They were:

Mr. George Stoll, Sr., president, Stoll Oil Refining Co., Louisville, Ky.; Dr. Ernest Trice Thompson, professor at Union Theological Seminary, Richmond, Va.; Mr. Donald W. Shriver, Jr., student at Union Theological Seminary, Richmond; Dr. Benjamin Mays, president, Morehouse College, Atlanta; Mr. Stephen F. McCready, layman, Ocala, Fla.; Miss B. Louise Woodford, St. Petersburg, Fla.

Also, Dr. Henry W. Blackburn, pastor, First Methodist Church, Clearwater, Fla.; Mrs. Dorothy Blount Crandall, Mobile, Ala.; Miss Edith Tesch, student, Salem College, Winston-Salem, N. C.; Dr. John M. Alexander, director, Protestant Radio Center, Atlanta, and Dr. John Keith Benton, dean, school of religion, Vanderbilt University, Nashville, Tenn.

A special citation for cooperative efforts was given to the Covenant Presbyterian Church, Atlanta, of which Rev. Herman L. Turner is pastor.

Delegates to the Convocation came from churches and councils of churches in Alabama, Florida, North and South Carolina, Georgia, Kentucky, Mississippi, Tennessee, Virginia and West Virginia.

Other major speakers they heard included Dr. James Ross McCain, Decatur, Ga., moderator of the Presbyterian Church, U. S. and Rev. Robert B. Giffen, Atlanta, executive secretary, Atlanta Christian Council.

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Outlook

Teachers of the Word of Life

THE 1,700 religious educators who will attend the annual meetings of the Division of Christian Education in Columbus in February will give attention to a common emphasis and interest in the place of the Bible in Christian education. The theme is "The Word of Life; Know It, Live It, Share It." That common theme has caught the imagination of the section program committees more than any other theme proposed in the last ten years.

These leaders will be looking forward also to the autumn appearance of the Revised Standard Version of the Holy Bible. They will be hoping that its happy blending of accurate translation and dignified expression will capture the interest and affection of people everywhere, and having done so, will lead them to a life of loving, disciplined service in the name of Him of whom its pages speak.

This current interest is much more than the result of a present catchy slogan or a future promotional effort. Christian education is earnestly seeking to discover its roots in the Biblical message. Christian education is attempting to discover the true place of the Bible in its program and curriculum. Christian education is seeking to discover how to teach it effectively and persuasively.

That new earnestness appears in many quarters. The study of Christian education carried on by the old International Council of Religious Education spent much of its time in formulating its theological and Biblical foundations. The 1950 Institute of the World Council of Christian Education in Toronto addressed itself to the task of formulating a statement on the place of the Bible in Christian teaching. A special committee of the Division of Christian Education, composed of educators and Bible scholars, is now attempting to draft a paper on *Bible Visualization* to guide producers and users of Bible films and filmstrips. Dr. John C. Trever finds eager audiences and study groups all over the country as he speaks about the Bible and its place in the life of the Christian fellowship. Denominational editors, lesson writers, and publishing houses find a new interest in curriculum and other courses dealing with the Holy Scriptures.

All of this is a far cry from the attitude sometimes expressed in other days that the Bible is only one of many useful resources for religious education.

There seems to be a new wistful readiness in the general public to give the Bible a chance to be heard. But for many, uninformed and unguided reading may not be of great help. The Bible is not always easy to understand. The searching but helpful inquiry of Philip is still pertinent, "Do you understand what you are reading?" The response often is unfortunately characteristic of our day, "How can I, unless someone guides me?" *

In Februray 1952, Christian educators are seeking to become better guides and teachers of the Word of Life in order that it, in turn, may teach them and lead them to new light and truth.

* Acts 8:30, 31

"Critical Areas"

MORE than ninety communities in the United States have already been declared "critical areas" by a federal agency responsible for finding ways of expediting housing programs in local communities severely affected by a sudden influx of defense workers or military personnel. This report emphasizes again one aspect of the new national emergency that is upon us.

For the great majority of us, and for a wide variety of reasons, these words, "critical" and "emergency" sound vague and unreal when applied to our present national situation. To some they seem to be scare words. But for many others these words already have taken on a very real and personal significance, and the number will multiply during 1952. By mid-year, or early autumn, there will be 4,000,000 men and women in the armed forces; an additional 8,500,000 persons will be involved in civilian defense work. In less than a year there will be 12,500,000 people who have broken home ties and moved to new places of employment or military assignment. This will mean that the churches, as they were less than a decade ago, will be called upon to find ways of carrying the Christian message and ministry to millions of Americans on the move.

A highly complex, vast, and at present scarcely-recognized, responsibility confronts the Christian churches of America. Many Christians may feel that the churches are unequal to the task. But their resources are great—greater than they yet realize. In the new National Council the churches have provided themselves with an instrument—lacking ten years ago—to multiply their effectiveness in carrying on a coordinated and cooperative ministry to America's mobile military and defense forces.

Two significant steps have been taken during 1951 by the cooperating churches of the National Council. This month the Joint Department of Evangelism and the General Commission on Chaplains launch a great evangelistic mission to the men and women of more than one hundred military installations inside the United States. Last September the constituent churches established the Commission on Emergency Services, a special unit of the National Council, to interpret to the churches the need and program for an effective Christian ministry for the millions of Americans now carrying arms or making weapons of war.

In every crisis in the nation's history the churches have met the urgent spiritual needs of the people. In the early months of the New Year they will be called upon to quicken their own emergency mobilization so that, wherever they may be, the 12,000,000 with temporary addresses may find the Church there, ready to minister to them, that their faith may be made strong.

"Religious Liberty": Bulwark of Freedom

THE churches had much to do with the human rights provisions of the United Nations Charter and the establishment of the Commission on Human Rights. This is an historic contribution, for in the longer perspective, the effort to provide international safeguards for human rights may be seen as the most significant international development of our century.

Lest there be undue satisfaction over this achievement, it is well to remember that it places an increased and continuing responsibility upon the churches. For the realization of the great dream expressed in the Universal Declaration of Human Rights depends principally upon more effective religious and ethical education. The basic issue is the extent to which genuine moral convictions pervade the peoples of the world community. No legal sanctions for human rights can succeed if these common convictions are not strong.

Thus, while attempts to implement the Declaration through international covenants are important, a thoroughgoing educational strategy is even more fundamental. The church, the school, and the family need to join forces in an educational mission to elevate the dignity and worth of the human person in the minds and practices of men. Vigorous, concerted effort for say thirty years—the span of a generation—could conceivably work a wondrous improvement in the essential social foundations of freedom.

The moral law, which men of goodwill generally can apprehend, provides a broad base for education in human rights. Yet the heart of the task is religious. The love of God as revealed in Christ is the most compelling reason for respecting the rights of fellow men. The religious emphasis on responsibility is indispensable if liberty is not to become license. In this sense at least, religious freedom is the keystone of the arch of human rights.

When the state recognizes freedom of religion it recognizes the existence of higher loyalties than allegiance to itself. Perhaps this is why totalitarian regimes are so fundamentally opposed to religious liberty. This is why religious liberty is the chief bulwark of human freedom.

Let Us Go Forward!

TODAY America is playing a new role in the world scene. Our situation closely parallels that which faced God's people centuries ago. The Israelites had pitched their camp in the wilderness of Paran and were waiting for the moment to enter Canaan, to possess it for God. Spies had gone out, and they returned with the word that the land could not be taken. They reported many obstacles: walled cities, a strong enemy, and giants in the land. The majority were hesitant, fearful. But there was a minority, represented by Caleb and Joshua, who were hopeful. They had seen the walled cities, the Hittites, the Amalekites, the Jebusites, and the giants, too. And they spoke out with the reassuring cry, "The Lord is with us . . . let us go up at once and possess the land." Along with this was the Lord's own word to Moses, "Speak to the children of Israel that they go forward!"

We Americans look out on the world scene and realize that God has suddenly placed great responsibilities upon us. We, too, can see giants in the land. Communism rears its head everywhere. Ancient religions are being revived. Revolutions abound. We look at the great under-developed areas of the world and see the giants of feudalism, poverty, ignorance, disease.

Yet this is no time for retreat or withdrawal for our nation and our churches have a Christian world mission. That mission is explicit and it is urgent. We must reach out to share with the peoples of the world all of those spiritual and material blessings which have been given to us so generously. While there is yet time, America must demonstrate her Christian love in both word and deed.

The Israelites ignored God's call to advance, and for forty years they wandered. If we fail to go forward now in this call to a world concern and a world service we may wander forty centuries before such an opportunity returns.

The Voice of America

THE struggle between communism and the free world must finally be won at the moral and spiritual level. Necessary as military and economic measures are, the final issue will be in another realm. It will center in the question: which can demonstrate the better way of life?

Americans tend to assume that a better life is synonymous with a higher material standard of living. But to do so is to fall into the Marxist error of thinking that the economic aspect of life is what determines everything else. We need the constant reminder that "a man's life does not consist in the abundance of things that he possesses."

We may well take to heart some comments on this subject spoken not long ago by a friend of America from another country, Dr. Charles Malik, Lebanese minister to the United States. Here is what this distinguished Eastern Orthodox layman said:

"The trouble is that you in America, who have a great spiritual heritage and a great spiritual message to give to the rest of the world, are not giving it. You give the impression that in America only material things count, and in your struggle with Russia you are trying to beat her with her own weapons.

"Russia says that communism will give the common people a high standard of living. So you say, 'That's nothing; democracy will give them a higher standard.' When the Russians say, 'We will give every man a house,' you say, 'Democracy will give him a mansion.' If the Russians say, 'Communism will give every man an automobile,' you say, 'That's nothing, Democracy will give him two automobiles.' Should the Russians say, 'Communism will give every man a radio,' you retort, 'Democracy will give him a television set.'

"So on and on you try to outbid Russia at the level of gross materialism. You forget that human greed is insatiable. You can never satisfy it. Even if you do outbid the Russians on that level, they have won, because it is the materialism that has won and not the spiritual ideals that so-called Christian America professes."

Sherrill Addresses Both CIO and NAM

National Council President Rt. Rev. Henry Knox Sherrill, in recent addresses to leaders of two of the nation's largest industrial organizations, told them that the final answer to mankind's economic problems lies in a wholehearted return to the service of God.

Delivering the Invocation at the thirteenth constitutional convention of the CIO Nov. 7, in New York, he praised the group for "serving actively and faithfully on the historic Commission on Civil Rights," and declared that the "supreme message of our times" concerns the "inner life of the spirit."

"What we need is a true and a strong and a definite faith in God, for it is righteousness which exalts a nation; it is God which makes our democracy of significance."

At the NAM's 56th Congress of American Industry Dec. 7, in New York, Bishop Sherrill cautioned against "boastfulness and self-satisfaction," and called for "a deep humility in the presence of God."

"We agree that America must be strong," he said, "but that is nothing unless we can build a society and a nation under God. The place to begin is with ourselves."

A resolution urging the city council to close all business establishments on Sundays, except those essential to the health of the people was adopted by the General Ministerial Alliance of Kansas City, Mo.

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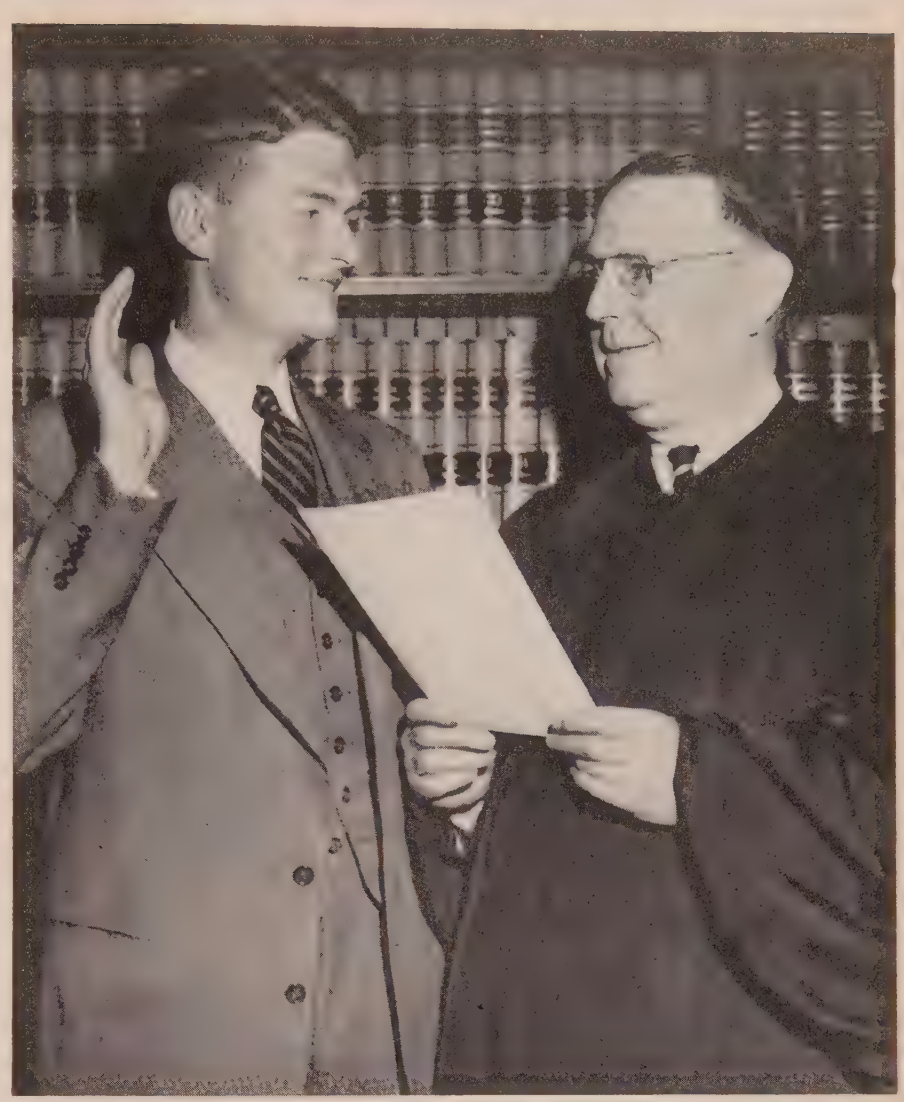

Peter Florey, a German Lutheran DP brought to this country through Church World Service in 1946, sees his dream come true as he takes the oath of American citizenship in Philadelphia before Federal Judge T. J. Clary. Mr. Florey, who is 26 years old, is an honor graduate of the Law School of the University of Pennsylvania and has been admitted to the bars of the county and state courts. The Philadelphia Council of Churches describes him as a "model citizen and churchman, a credit to the country and the church." Mr. Florey believes his success is due to a "succession of miracles," but churchmen and lawyers who know him say he has achieved his own "miracles" by his personality, his remarkable record of church and civic interest and his scholarship.

Women Study Public Relations

"If we have ever needed more and better interpretation of the work of the Church it is today," Joseph E. Boyle, vice president of the advertising firm J. Walter Thompson, told church women holding a National Communications Institute in New York City.

Speaking to state chairmen of public relations from all parts of the U. S., Mr. Boyle continued: "You are missionaries, just as people in Japan and Liberia are missionaries."

"Your job as a missionary is to awaken and educate those responsible for the mass media of communication insofar as interpreting the work of the church is concerned."

Mr. Boyle spoke at a luncheon in New York's Town Hall Club Nov. 16, the last day of the four-day Institute. During that period the women had seen and heard a fair sampling of persons prominent in the fields of public relations, radio and television, films, the press and publicity.

The Department of Commerce has revealed in a survey that during 1951 church construction set an all-time record, and that it will probably exceed 1950 records by nearly 20 per cent.

Speaking of inflation (and who isn't?) the question of insurance naturally enters into the conversation. Clergymen, in particular, feel the pinch of rising costs and falling dollar values. "What shall we do about it?" they anxiously inquire.

One thing needs to be said, first, last, and repeatedly: We don't know all the answers. Those who know least about the future talk most about it. Conversely those who know most maintain an eloquent silence. In these uncertain days prophetic voices can be easily raised and speedily discredited.

And yet some facts need to be proclaimed from the housetops. One rather neglected truth should be repeated over and over. The recent rates for the Presbyterian Ministers' Fund went into effect on January 1, 1948. Some were raised at that time; some were lowered. But in the five year period *there has been no increase in costs.* Costs have been soaring for almost everything but protection is priced at the old figure. It would seem to still be a wonderful bargain.

If there ever was a time when patriotism dictated thrift, this is the hour. For most clergymen insurance is the best form of planning for the future. The intelligent clergy can take care of protection needs and retirement income through a Fund policy, and there is no more excellent way than an Ordinary Life contract with dividends accumulating.

When it comes to wondering about the stability of institutions in such turbulent days as these in which we are now living what better way in which to restore confidence than to remember that the Presbyterian Ministers' Fund has been doing business for 235 years.

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"More than a Business— an Institution"

By Ronald Bridges

LOOKING *and* LISTENING

Sometimes working through committees proves so long a process that it seems more than flesh can bear. As I write this we have just finished a whole sheaf of contracts on three films being produced by Paul F. Heard, Inc. (he continues for the time being as consultant for the Commission). The terms of these contracts had to go through so many committees and were amended so many times that it looked as if we might wind up the year without a foot of film shot.

There's an old chestnut this reminds me of. A minister was disturbed in his study by his breathless wife. "Darling," she cried, "Lindbergh has flown the Atlantic—alone!" Her spouse grunted a syllable or two. "But dear," she said, "don't you think it's remarkable to fly the ocean alone?" "No," said her husband. "That's not so much. Let's see him do it with a committee."

Dr. Bonnell goes back on National Vespers this month and will continue until summer. Dr. Evans of Hollywood has made friends far and wide this fall in his stint on Vespers, but to thousands of old friends there is just one Dr. Bonnell and they want to hear his voice again. . . . Fulton Oursler is going to film *The Greatest Story Ever Told* for T.V. and it will take a budget of fantastic proportions. . . . Frederick Sontag, an Episcopalian and public relations expert, has analyzed the whole program of BFC. We haven't scratched the surface yet, he says. He has ideas and ideas. . . . Frontiers of Faith resumes as a Protestant program. The Jews have done the best work on it so far. . . . Very interesting two-day session on Visualization of the Bible. The experts agree on what you can't do but not on what you can. . . . Eighth annual Eastern Religious Radio Workshop at Schenectady, January 6-11. Station WGY, 50,000-watt GE-owned station, opens its facilities to us.

One day's advertisement in three leading newspapers of western Japan recently brought 2,200 inquiries concerning Christianity into the Newspaper Evangelism office of the United Church of Christ in Japan.

This response, as large as the pre-war average for a whole year's advertising and solicitation, indicates a vast new opportunity for Christian missions in Japan, church officials believe.

The United Church of Christ in Japan includes almost all major denominations working in that country, and its membership includes about two-thirds of all Japanese Protestant Christians.

Toledo United Church Men has been set up as a new department of the Toledo Council of Churches. President is Mr. Paul H. Routsong, general secretary of the Toledo Y.M.C.A., a Presbyterian and past president of the Toledo Council. Mr. Orra K. Benton, past president of Methodist Men of Toledo, is secretary.

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lomatic Relations with the Vatican. ision of Christian Life and Work. tains the statement first published as ief in Favor of Maintaining a Valu- able American Tradition and the state- ment of policy adopted by the General Board on October 31, 1951. 5 cents a copy, $3.75 for 100.

Reference Manual on U. S. Diplomatic Representation at the Vatican. Joint Department of Religious Liberty. Pro- vides background facts related to the Vatican appointment and in addition both statements contained in *Diplomatic Relations with the Vatican.* 48 pages, 30 cents.

The Christian at His Daily Work by Rev. Cameron P. Hall. Department of the Church and Economic Life. Con- cerned with the layman in his dual role of worker and Christian. Recommended for use during Church and Economic Life Week, January 20-26. 48 pages, 35 cents.

Leadership Training for United Church Women. General Department of United Church Women. A manual designed to teach methods to church women. An ac- credited course of the Division of Chris- tian Education. 64 pages, illustrated, 60 cents.

Wrought by Prayer. General Depart- ment of United Church Women. An ac- count of the projects supported by World Day of Prayer with resource ma- terial. 64 pages, illustrated, 50 cents.

International Regulation and Reduction of Armaments—The Treaty of Peace with Japan. Department of Internation- al Justice and Goodwill. Two state- ments adopted by the National Council of Churches. Two folders, 5 cents a copy, $3.75 for 100.

The first six pamphlets mentioned above may be ordered from the Divi- sion of Christian Education, 79 East Adams Street, Chicago 3, Ill. The re- maining six are available at the New York headquarters, 297 Fourth Avenue, New York 10, N. Y.

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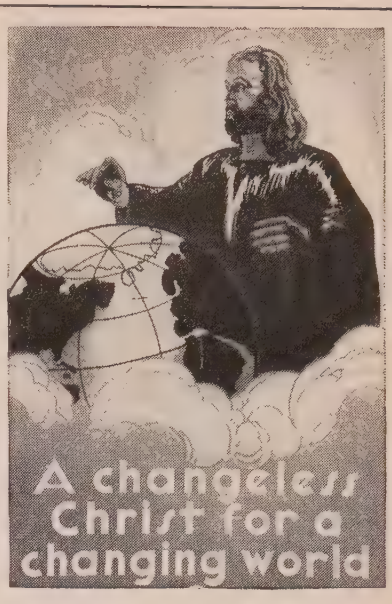

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New York Council Studies Protestant Cooperation

A pioneering Workshop in Protestant Cooperation, which might prove to be forerunner of a large number of like projects throughout the country, was announced recently by Rev. Carl V. Herron, executive secretary of the Manhattan Division of the Protestant Council of the City of New York.

Mr. Herron, who organized the 'ecumenicity' course and who will serve as moderator, described it as aimed primarily at lay people who already are actively engaged in church work, but who wish to know more about church cooperation at all levels.

He said that the workshop, to be held in New York City's Biblical Seminary, will give an overall perspective of ecumenical Christianity, the growth of the church and its implications for personal living.

Prominent speakers and their topics will include: Dr. Roswell P. Barnes, executive secretary of the National Council's Division of Christian Life and Work, "A Resume of the Beginnings of Cooperative Protestantism"; Dr. J. Quinter Miller, an administrative secretary of the National Council, "The Structural and Organizational Aspects of the National Council of Churches"; and Dr. Robert T. Handy of Union Theological Seminary's department of church history, "Understanding Our Denominations" and "The Sects and the Cults."

Mr. Herron said the workshop, to begin January 14, 1952, is one of 25 courses sponsored by the Manhattan Division of the Protestant Council of the City of New York.

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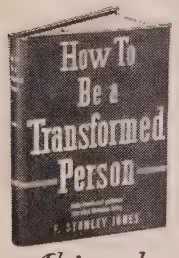

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Reports from Korea

Reports reaching the National Council from Korea show widespread suffering and loss of property by Christian refugees. A Christian Relief Committee has been active in the distribution of supplies to Christians living outside of government camps. Many of them are living under desperate circumstances, some in destroyed church buildings because they cannot be accommodated in the government refugee camps. The Korean Relief Committee reported that 20 per cent of the supplies were being given to non-Christians living outside these camps, or to those not as yet accepted for government aid.

The report states that 80 per cent of Kyungan village has been destroyed, including both the Methodist and Presbyterian churches.

Two Korean pastors, upon their return to Unlung village, found their homes completely destroyed. However, they have decided to rebuild their churches before restoring their homes.

The report from Korea says that Christian refugees are grateful beyond description for the aid being sent by Christians in this country. They liken their American friends to the "Good Samaritan" because they say "American Christians are neighbors and they love their neighbors as well as themselves."

United Fellowship Emblem

An emblem designed to be worn with the regulation G.I. "dogtag" has been devised by the United Fellowship of Protestants, a new organization for service men and women.

Announcement of the new emblem was made last month by Mr. Thomas A. Rymer, director of the General Commission on Chaplains.

The emblem shows a soldier and a WAVE walking hand in hand toward a cross, over the motto "Forward in Christian Fellowship."

The Fellowship, which is sponsored by the General Commission on Chaplains and the United Christian Youth Movement, an affiliate of the National Council of Churches, has groups already operating in this country, and overseas in Korea and elsewhere.

Pointing out that the Services now have three and a half million men and women under 25, of whom approximately 70 per cent are Protestant in background, Mr. Rymer said:

"We hope that the United Fellowship of Protestants may be the door to a Christian experience for young people who have not come under church influence or have broken away from it."

The new fellowship program, he explained, will operate through small groups of a dozen to fifteen young people, with several groups at a single military base.

Generally the work will be carried on under the supervision of chaplains, but groups may be organized by the young people themselves on smaller stations, bases and ships where no chaplain is present.

The possibility of securing more adequate training facilities for young Americans who desire to enter diplomatic, business, educational, or missionary service abroad is being explored by the National Council's Division of Foreign Missions.

An interdenominational pastoral counseling service started by the Toledo Council of Churches will give help to University of Toledo students on religious, emotional and other problems, with pastors of different faiths participating.

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Anti-Corruption Drive

(*Continued from page* 8)

nd plans to recruit "a panel of leaders" assist local communities in their campaigns.

Prior to the adoption of this program, ne delegate asked the Church to approach the issue of corruption with "pa-ence and humility," pointing out that many of those exposed as being corupt are church members in good standng."

Another delegate, Dr. John C. Bennett, of Union Theological Seminary, New York, warned against the danger "pinning the label of corruption sole-on government officials."

He pointed out that in every case inolving a government employee "a citien or a group of citizens have been in ne picture."

It was emphasized by Dr. Roswell P. arnes, executive secretary of the Divion, that the present structure of the ivision does not specifically provide for comprehensive and continuing proram for dealing with the Christian's reponsibility in politics and government. here was an evident interest among elegates that such a program should be arried on by the Division, although no efinite organizational plans were adopted.

The expectation is that the Advisory ommittee, authorized by the Assembly, ill make recommendations for such a rogram.

One of the issues to come before the ssembly related to the issuance of statements without prior clearance with the General Board of the National Council.

Several delegates urged the adoption of procedures to enable the various Departments of the Division to transmit their special insights and thinking on topics of current interest to the churches.

Action on this question took the form of a resolution requesting the General Board to study the problem with a view to expediting the flow "of educational material" to the constituent churches of the National Council.

The Assembly also registered its concern for the development of techniques and methods for reaching the nation's 40,000,000 unchurched. The two main groups singled out by the Assembly for special consideration were "people of public influence" and the laboring group.

This concern is in line with the present study being conducted by the World Council of Churches in the field of evangelism. As being developed for the World Council's second Assembly, the study is expected to suggest creative ways in which the Church can reach these two groups.

Tentative plans were made by the Assembly to enlist the services of historians and scholars to study the relation of religion to American culture. Such a study, the group felt, would benefit the churches, as well as the scholars who might be made more aware of the churches.

Another problem to be aired by the Assembly was the need for the provision of travel funds to enable members to attend meetings more regularly. The Division, it was pointed out, suffered gravely from a lack of attendance, due mainly to the lack of travel funds available to its members. Most of its members are not board executives with travel accounts.

The next Assembly of the Division will be held in conjunction with the biennial Assembly of the National Council scheduled for December 9 to 12, 1952, in Denver, Colo.

Home Missions

(*Continued from page* 10)

College, North Little Rock, Ark., pointed out that although the sharecropper's pastor is "poorly trained for leadership in changing rural America," he is being "increasingly motivated to come to grips with his problems."

Under the guidance of home mission groups, Mr. Alexander reported, the rural pastor in the South is being encouraged to attend institutes, extension classes, rural leadership courses in theological seminaries and church-related and state colleges, and to observe field and laboratory demonstrations under the direction of home mission workers.

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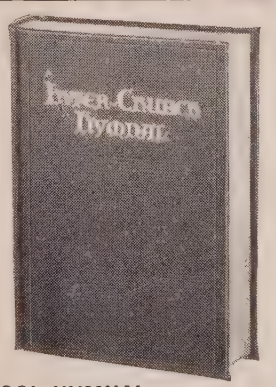

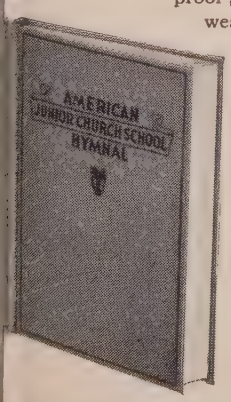

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By Reuben K. Youngdahl

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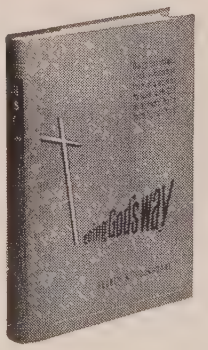

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Bibles and Books About the Bible

A Review by Francis C. Stifler

Among the superlatives that can be applied to the Bible is that it has been published in the English language in more forms than any other book. New editions are appearing continually, usually employing the King James text, even when abbreviated. Modern translations and paraphrases are, however, appearing too, ranging all the way from the Revised Standard Version to a two-volume Bible story book in picture continuities, commonly called "comics."

Another superlative applicable to the Bible is that more books are written about it and its contents than about any other subject on earth. The stream of these new editions of the Bible and books about the Bible has been swelling of late.

The Oxford University Press has brought out a ponderous tome over two inches thick and containing in its 1,939 pages the King James text, including the Apocrypha. Called *"The Reader's Bible,"* it is quite evidently not for reference use for there are no verse numbers in the text. At the top of each page there is, in conspicuous type, an indication of the verse with which the page closes. The book contains no notes nor helps aside from a general introduction and brief sectional introductions.

One feature of *The Reader's Bible,* however, is worth the price of the whole book. It is "The Translators to the Reader" introduction to the original King James text, which has been so consistently left out of Bibles published in this country that it is almost unknown to American Bible readers.

"The Translators to the Reader," although in even more difficult Elizabethan English than the Sacred Text, is valuable because it reveals how unpopular a thing it was in 1611, as it is today, to revise the Bible. It also contains the even more valuable observation that the translators' work was simply the best they could do in their day and time and that they disavowed any claim to infallibility. This is a decidedly modern note.

The Home Bible, published by Harper, is a shortened and rearranged King James text, also including the Apocrypha. Embellished with 32 impressionistic pictures and numerous marginal decorations and topical headings done in delicate pastel colors, the pages are among the most appealing of any edition of the Bible. This is only possible in abbreviated texts, if the book is to appear in one volume. For any reader who is not disturbed by condensing and rearranging the Bible, the reading flows along with ease and grace. For the person whose soul has become the repository of precious promises and long connected stories, the arrangement will bring disappointment. The Epistles of Paul, for instance, are treated topically and drastically abridged. Only 15 per cent of the verses of Romans appear. The arrangement and editing are the work of Ruth Hornblower Greenough and the art work is that of William Blake, famous 18th century painter, poet and prophet.

The Condensed Bible, published by Exposition Press, is much smaller. The sub-title, "A Guide to Inspirational Reading with Commentary," is much closer to the facts than the word "Bible."

William A. Cocke, the compiler, is a prominent lawyer of El Paso, Texas. Mr. Cocke was concerned that so many people pay homage to the Bible but have never read it, so he gave fifteen years as a labor of love to prepare this condensation. He has used a little less than one-fourth of the verses of the King James text, which he follows throughout. Curiously enough, each verse is printed as a paragraph, as in the King James Bible, but the verse numbers are omitted. Eleven books of the Old Testament and three of the New are omitted altogether and others are reduced to a single page or less, yet when one reads Mr. Cocke's pages for inspiration, he must agree with Albert C. Knudson, dean emeritus of Boston University School of Theology, that "the book is a remarkable piece of work, a standard work of its kind, and should be an inspiration to a large number of Bible readers for a long time to come."

Books about the Bible

Five recent books about the Bible are presented here.

Fulton Oursler's *The Greatest Book Ever Written* (Doubleday) stands midway between a presentation of the Bible text and a commentary, critique or exposition of the Bible. It presents the stories of the Old Testament in the arresting language of a dramatist and is an excellent book to put into the hands of people who cannot be interested in staying by the Sacred Text itself.

Critical scholars of the Bible will regard the book as superficial. Literalists will deplore its omissions, but the man on the street, whom neither group of scholars can interest, will find in its pages enough to lead him, in many cases, to the Sacred Text itself.

Rediscovering the Bible by Bernhard W. Anderson, published by Association Press, is "an attempt to present the Bible as an historical pageant, the theme of which is the triumphant working out of God's purpose in spite of all attempts to oppose it." With this central theme in view, Dr. Anderson attempts to describe "the dynamic movement of the drama toward the climax, which is the 'good news' of the New Testament."

Chapters treat the great problems and questions of life as they are dealt with in the Bible: "How should we view the miracles of the Old Testament?"—"Is the Christian God truly the God of wrath?"—"Why do good people suffer?"—"Why do Christians believe in the divinity of Christ?"

The book grew out of classroom and fireside discussions which Dr. Anderson had with his students at the University of North Carolina. The language is the colloquial of the present generation of college students. Although at some points questions may be raised concerning Dr. Anderson's conclusions, one is not overconcerned, for Dr. Anderson has not attempted to give final answers. He has attempted to send the reader back to the Bible with critical appreciation. At this point he has been very successful.

In bold contrast to the approach of Professor Anderson's book is that of Richard Heard's *An Introduction to the New Testament,* published by Harper & Bros. Dr. Heard takes the higher critical position in some of its less exaggerated forms and tries to build a constructive analysis of the residue of historical fact and to reconstruct the historical significance of the additions. He seems anxious to develop a positive approach which will leave the reader with solid, tangible results—and to an extent this is accomplished—but Heard is so careful to acknowledge all possible problems and explanations that only the person who has found his way through higher criticism to vital faith is likely to feel fully satisfied with the result.

The book is a fine piece of academic work, but one misses the warmth of feeling and the profound religious sentiment which should, it seems, characterize an introduction to the New Testament.

Two much more scholarly works are *The Book of Thirty Centuries* by Stanley Rypins, published by Macmillan, and *The Old Testament and Modern Study,* edited by H. H. Rowley and published by Oxford.

The first of these, *The Book of Thirty Centuries,* is a highly technical book about the Bible, written with crystal clarity. It discusses the Old Testament text and its revision, the Greek text of the New Testament, the history and limitations of translation, the printed Bible,

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Theology Today

ohn A. Mackay, *Chairman, Editorial Council* **Hugh T. Kerr, Jr., *Editor***

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BOOKS

(Continued from page 24)

and finally the higher criticism and the canons.

Just as helpful as the text, however, is the series of seven tables showing the contents of the principal uncials and papyri, a list of Biblical manuscripts, a chart of the Semitic alphabets, and the variant orders of the Old Testament books. An index of Scriptural passages cited and a full general index make this volume a necessity even for those who may disagree with some of Dr. Rypins' statements about the Book.

The aim of *The Old Testament and Modern Study* is to survey the significant changes in the Old Testament field of study during the last 30 years and to point out new trends. The editor of the book, Professor Rowley, gives a very judicious survey of these trends in his introduction. The various contributors are sometimes in disagreement on certain issues, yet in spite of diversity there is emerging a more healthful, sane and objective consensus of opinion among Old Testament scholars.

The present scene is one of extreme fluidity, in which the air of confident dogmatism is fast losing ground.

Although archaeology has played an ever-increasing role in Old Testament studies, the basic factor resulting in the present trends has been a shift in philosophical *a priori*. The increased respect for the Massoretic Text, the recognition of the substantial historicity of the Word of God, and the revived interest in Old Testament theology are welcome signs.

Whether the reader is a specialist in the field, a scholar in some related field, or a general reader, he will receive a perspective which will add new meaning and understanding to the Old Testament.

Nursery Book Satchel, Friendship Press, Paper, $1.75.

The Friendship Press has republished a series of four excellent nursery stories of a missionary character; ESA, a Little Boy of Nazareth; The Three Camels, a Story of India; Kembo, a Little Girl of Africa; Ah Fu, a Chinese River Boy.

These stories have been in circulation for more than 20 years and have won an outstanding place in the missionary literature field for nursery and primary children. There are pictures by Elsie Anna Wood, an interest for the tiny tot.

—T. K. THOMPSON

Psychiatric help for teen-agers, particularly narcotic addicts, will be given during the coming year in a psychiatric clinic established by the New York City Mission Society.

BOOKS

(Continued)

Questions People Ask

By Robert J. McCracken, Harper & Brothers, New York, $2.50.

The successor to Dr. Fosdick at Riverside Church in New York is a Scot by birth and training but his type of preaching is different from that of most Scottish ministers. Dr. McCracken is not an expositor starting from a particular text or passage of Scripture and unfolding its meaning. He begins with some specific question which is in the minds of his hearers and on which they need light or help. In this sense his approach may be said to be psychological rather than Biblical. But his answer to the question is always in terms of the basic understanding of life which the Bible sets forth. In this respect his preaching is definitely "Scriptural."

The first sermon in the series is a good illustration of this combination of interests. The title, "Why Not Do What Comes Naturally?" is taken from a musical comedy on Broadway—hardly a usual quarter in which to find homiletical material! Over against the philosophy of life which says that the thing to do is to follow your impulses and act "naturally" Dr. McCracken sets the meaning of self-discipline as understood in the Christian Gospel and the necessity for it if human experience is to be satisfying.

One of the conspicuous qualities in all of Dr. McCracken's twenty messages is moral earnestness. He sees and makes his readers see that moral integrity is the rock-botton essential for any worthy and enduring civilization. Another constant quality is spiritual sensitiveness. He knows the doubts and fears which beset men and women today and out of a rich insight into the resources of the Christian religion speaks convincingly to their need.

In style Dr. McCracken is simple and direct, never abstract or pedantic. His illustrative material is colorful and arresting. Here is preaching at a very high level.

—Samuel McCrea Cavert

Spokesmen for Ethical Religion

By Henry Neumann, The Beacon Press, Boston, $2.00.

Biographical sketches of the persons who have been leaders in the Ethical Culture Society are given in this book. In 1876 Felix Adler, son of a rabbi, founded the Society. Dr. Adler, a most versatile man, became both one of the nation's distinguished philosophers and an initiator of social movements. He taught social ethics at Columbia University and founded the Ethical Culture School. He inspired many with varieties of religious experience. Dr. Neumann records that a missionary of the Episcopal Church once said that Dr. Adler had helped him to discover deeper and finer meanings in the ritual of his church than he had known before.

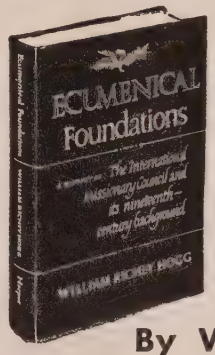
Dr. Neumann modestly records that he became a volunteer in 1904 when a teacher at City College of New York, and that seven years later Felix Adler invited him to become one of the leaders. The book also contains sketches of the careers of many of the "chief colleagues" of the founder in both Europe and America.

—Benson Y. Landis

Discuss Religious Census

A decennial census of religious bodies in 1956—if Congress authorizes funds—was a major topic of discussion at the annual meeting of the Association of Statisticians of American Religious Bodies.

The association, which includes statisticians of 66 religious groups, the majority of them Protestant, re-elected as president Rev. Albert C. Hoover, Chicago, director of the Statistical Office of The Methodist Church. Dr. H. S. Linfield, New York City, representing the Jewish bodies, was elected vice president,



Ecumenical Foundations

A History of the International Missionary Council and its Nineteenth-Century Background

By WILLIAM RICHEY HOGG

The present worldwide movement for Chrsitian unity has sprung directly from the work and witness of Christian missions. Thus by making known the story of missionary cooperation across the world in the past half-century, Dr. Hogg has, in effect, written the history of the roots of ecumenical Christianity today.

"Mr. Hogg has done a magnificent piece of work and has provided an historical record of great importance. It is the indispensable volume for understanding one of the main streams of Christian unity. There is no other place where one can get so good a picture of the way in which the missionary movement has led to the present stage in the ecumenical movement."—Samuel McCrea Cavert $5.00

Kittel's

BIBLE KEY WORDS

Translated and edited by J. R. Coates

This book makes available for the first time in this country selections in English from one of the most important contributions to modern New Testament research: Gerhard Kittel's Theologisches Wörterbuch zum neuen testament. It contains, in one volume, the monographs on "Love," "The Church," "Sin," and "Righteousness." "The importance of this work started by Kittel is beyond any question. It is one of the greatest contributions to New Testament scholarship in recent years. Its reputation is assured, and it will stand for many years as a definitive work."—Morton Scott Enslin $4.00

THE COSMIC CHRIST

by Allan D. Galloway

A development and exposition of the doctrine of cosmic redemption in Biblical theology. "An important link in the group of philosophies and theologies which try to overcome the splitting of reality into a merely subjective and a merely objective sphere. . . . The way in which Mr. Galloway performs his task is illuminating and convincing, both in his historical and his systematic sections."—Paul Tillich $4.00

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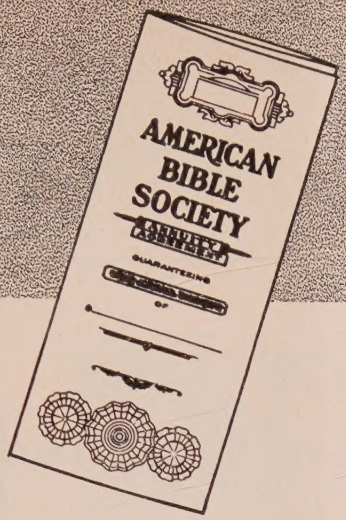

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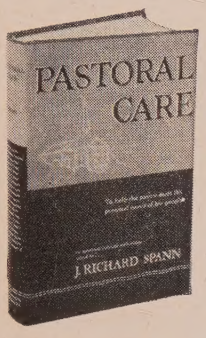

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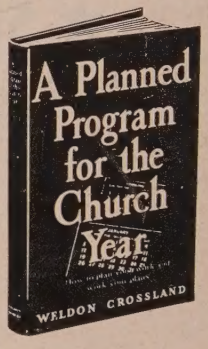

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